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To the same end, but in a highly controversial tone and spirit, is a pamphlet entitled *Jesus Christ, His Origin and Character*, by Mr. Frank Ballard (imported by Messrs. Charles Scribner's Sons, New York; pp. 32). The chapter is reprinted from the author's book, *The Miracles of Unbelief*. Its purpose is to answer the naturalistic reading of the Gospel story, by showing that it is more difficult to explain away the divine elements in Jesus than it is to accept them. The essence of Jesus' teaching is formulated in the following statement: "As regards himself, he unequivocally insisted upon a supernatural origin and pre-existence, to be followed by a voluntary death, which should issue in a miraculous resurrection and ascension. In reference to his works and doctrine, he claimed that his whole mission was the revelation of the reality and nearness of the supernatural, both in the constant presence of his Father and in the special co-operation of the Holy Spirit who was to be afterwards more fully manifested. To which he added, unmistakably, the promise of a future life perfectly in accord with these supernatural premises." The dilemma which Mr. Ballard produces regarding the historical Christ is as follows: "It were a much greater and more staggering miracle that the Christ of the gospels should be either a deceiver or deceived, than that he should be a worker of real miracles and a teacher of eternal truth. In a word, if he be false in his doctrine, then he is no longer supremely good in his example. If the mighty works to which he himself appealed were only delusions, then his own chosen credentials of character are unreliable. If, however, he be as true as good, then the supernatural element in his whole nature and mission is no longer a matter of question."

The historical problems of Christ and the gospel records of him must be studied, but the severe dialectical method and the rigid theological presuppositions which are assumed in Mr. Ballard's discussion, tend to divert the thought from that avenue of approach to Jesus by which most men reach an appreciation of him.

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**"Wise as Serpents and Harmless as Doves."**

The words of Jesus to his disciples, "Be ye wise as serpents and harmless as doves" (Matt. 10:16), are explained by Professor Theodore Zahn in an article in the May *Expositor* on "Missionary Methods in the Times of the Apostles." The words applied primarily to the dangers which awaited them as missionaries of the Gospel of Christ. They were to unite the wisdom of serpents and the harmlessness of

doves because Jesus sent them as sheep amongst wolves. They were to show the wisdom of serpents, especially by being on their guard before men who would bring them to the judgment seat and seek to get them punished. They were to show the harmlessness of doves by trusting entirely to their Father in heaven, who by his spirit would put into their mouths the right words for their defense in the hour of danger. But this rhetorical rather than logical enumeration of qualifications which must be united no more exhausts the meaning of these words than it confines them to times of persecution. They are of universal importance for all mission work. The right way in which to deal with men in order to avoid danger and persecution, or, if it must be, to endure triumphantly, and the frame of mind which this presupposes, cannot be essentially different from the way by which men must be won for the Gospel. But this right method, which is, however, an art, depends upon the union of qualities which are very often separated, the qualities of which serpents and doves are types. Jesus did not hesitate to take the serpent, in whose image the old, evil enemy appeared, as the type of that good sense and thoughtful wisdom without which missionary work cannot be carried on with complete success.

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#### **Revelation and Inspiration.**

A collection of *Biblical and Literary Essays* by the late Professor A. B. Davidson has recently been published. In the essay on "Biblical Theology" which opens the volume, emphasizing the fact that the Old Testament revelation was a historical process, Professor Davidson says: And as the light from God's face, like that from some distant star, needs ages to pierce from rim to rim of society, it no less needs ages for society to be penetrated by it. This knowledge of God must be realized again in life. must be achieved in successive generations, each leaving some legacy of its attainments as an inheritance to the next. To have taught morality, monotheism, and the messianic hope were no mean achievement even for two thousand years. And the lesson could only be learned in a supernatural history. In a history, for you cannot mechanically or magically pour truth or knowledge into man. It is a moral process, and must be accomplished through the working of his moral nature in all the phases of life and action; and that it is supernatural is implied in the idea of a remedial scheme.

In the same essay the essential unity of Old and New Testaments is clearly stated in these words: The distinction between the old and